

621 entrance and finishes his walk at the other, hanging upon it the
789 branch with which he has been sprinkling.

782 10) Then he sacrifices a hen. A young man accompanying
756 him cuts its throat; the doctor plucks some feathers from the
 neck, sacrifices in the ordinary way and invokes his gods: "You
 used to treat villages (*daha miti*) with these drugs and I do the
 same. I do not act of my own wisdom; you have given it to me.
 Bless this place, etc." Then he plucks a feather from the hen's
 right wing, and suspends it at the main entrance or in the main hut,
 inside, over the door, according to the directions given by the
 bones. This is the *shirungulo* (see Part VI) and the act is called:
 "to tie the village" (*tjimba muti*).

621 Amongst the Rongas, there are some other *buhlapfa* taboos. It
372 is not allowable to light any fire in a village until it is completely
784 built. During the whole building period, cooking is done outside
789 the fence; crushing mealies in the mortars and dancing are also
198 prohibited. Whistling (*ku ba noti*) is forbidden, as it might call
 the wizards inside the village before it has been protected by the
 charms.

621 If a man has many wives, he may build a second village for
595 himself and establish one of them there. A grown-up son,
 the son of the woman, will represent the headman in that village,
 but the law of "tying the village" will also be observed in this
 case. The headman will perform the act with this woman, and
 preside at the burning of the dried grass and of the medicinal
 pill, by which he gives the village to the inhabitants.

When a younger brother, or a son, leaves the headman and
 founds a village for himself (*tihambela muti*), he does it according
 to the same laws as those observed at the regular moving of a
 village.

III. Some remarks on the rules of moving.

621 Let us now analyse the two parallel sequences of rites which we
 have just described, and which complete each other. It is easy to
 discover amongst them three series of rites, social, protective and
 passage rites.